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SLEEP.

Sleep is the rest of man,
Where all refreshment find!
And thought, like zephyr's seem to fan
The mirror of the mind,
As soft and silent do they pass,
Descended upon the trembling glass.

Sleep is a bed of calm,
Where, when the morning lies
All buried in the waveless calm,
He communes with the skies;
While many a grief and many a woe
In fair reflection lovely grow.

Sleep is a silent sea,
Whose waters never roar—
An emblem of eternity
When life's brief tide is o'er,
And scarpas shining through the gloom,
Gild all the deep with heavenly bloom.

Sleep is a haven fair,
Where few and favored hours
Repose in peace from toil and care,
Like leaves of lovely flowers,
Which, when the breeze's breath,
But scarce a wave, so soft their rest.

Sleep is a type of death,
Without a passing shade—
The silent exit of the breath—
An only taken made
That all is o'er, and all is past—
The part of bliss attained at last.

Sleep is a sign of heaven,
So sweet its restful form,
And such felicitous given,
Of rest and of storm—
Its very essence seems to say,
"I shall awake in endless day!"

From the Northern Christian Advocate.

WHAT CONSTITUTES A CALL TO THE MINISTRY?

Mr. Editor:—There are periods in every Church, at which it is especially called to revert to first principles. Such, it appears to me, is the present period with regard to our own. Multiplying events of rapidly rising magnitude, call on our Church to solemnly inquire into the state of her ministry. The facts, that many who have been set apart for the sacred office, are abandoning it for other vocations—that they are doing this in the very sight of vacant pulpits and unoccupied fields—that they are doing it in the midst of perishing thousands at home, and in the hearing of the most heart-piercing cries from the distant shores—these are facts of no small importance to the Church, and demand of us a solemn and searching inquiry into the call and qualifications of our young ministers. Deeply impressed by these things, I propose, with entire submission to your judgment, to address to your readers a few consecutive communications on this subject.

The question, *what constitutes a call to the ministry?* will entirely occupy the present paper. In elucidating this great question, only a few penetrating glances at it can here be taken. As it is here no part of our object to describe those ministerial qualifications which are common to all Christians, we shall speak exclusively of what designates the minister. Does personal piety constitute the ministerial call? A single moment's reflection will meet this question with a negative. Though without this new character a man can no more be a minister than a clod can be a sun, still, this is not his ministerial designation. Did this celestial element of character amount to the minister's call, then would all Christ's disciples, male and female, through the whole range of Christendom, be summoned to the work of the pulpit.

Nor is a call to the sacred office to be found in a *ferid desire for the world's salvation*. This desire is the instant offspring of renewing grace. The hour of conversion is the date of its birth. Every subject of conversion is conscious of its presence. Where was it ever known that the disciple was so unlike his Lord, as not to feel this living flame kindled in his heart which glowed on the cross? Though none, then, can ever be ministers without this desire, millions in whose bosoms it burns are never called to be ministers. That desire may be an indication of the convert's saving change—it may be prophetic of that state of usefulness which Providence assigns to every Christian, but how can it be decisive of a call to the ministry? How can what is common to all Christians, make that which is peculiar to a minister? As, then, *all share in these* throbbings of the Savior's benevolence, they cannot amount to a call to the ministry. Nor is a mere *impression* that it is one's duty to preach, all that is implied in a call to that work. That the infinite Spirit may so impress a duty on a praying heart as to banish every doubt of a call to that duty, should never be questioned. But, then, though to be thus "inwardly moved by the Holy Ghost" to the sacred office, is indispensable to that work, it is not the *only* thing which constitutes a call to that work. Though a person having this call can never mistake it for a remedy, else he who has it not, may mistake something else for that. Hence, by its great Head, the Church is made the authorized umpire of the alleged call. Were it not so, were the alleged moving of the Holy Ghost to that office the only element in the minister's call, then would it devolve on the Church to sustain every pretender to this inward call, who might choose to plead it. A deeper fountain of fanaticism could scarcely be unsealed. A better apology for satanic fraud could never be invented. Thus, were the candidate's inward impression the only basis on which his conviction of duty should rest, he would be the soul umpire in the premises; then would be scattered to a thousand fragments the last material of Church order.

What is that, then, which makes God's command to preach the gospel *personally binding*? If it be not personal piety, because that belongs to all Christians; or a desire of the world's conversion, because the germ of that never fails to be in the bosom of all pious expression; nor yet, then must it be found in something we have not yet enumerated.

In attempting a summary answer to this great question, we state that it consists in a *combined preparation in nature and in grace, subject to the judgment of the Church*. The Scriptures insist on this quality in a minister, "a bishop must be apt to teach"—must have inherited the power to communicate to others what he knows himself. Not only must he be sound judgment, clear perception, and good reflective powers, but the ability to transfer to other minds the thoughts of his own. We have all not with persons who can express their wishes, and state facts and

conclusions, but can go no farther. They are without power to utter consecutive thought. The moment it is attempted, confusion ensues; the longer it is continued, the darker the chaos. The utter destitution of logical discernment is so deeply stamped on such minds, as that no perseverance will furnish a remedy. When they leap to correct conclusions, by a sort of instinctive accuracy, they are totally incapable of retracing the mental process, and consequently of ever developing the power of argument. But one "apt to teach," not only grasps the facts, but by a vivid, logical perception, marks their connection to each other, and their relation to the conclusion. Such a mind, by every attempt at discussion, augments its logical power. This position is powerfully sustained by the direction to Timothy, to commit what he had learned, "to faithful men, who should be able to instruct others." Indeed, the Scriptures insist, with the deepest emphasis, on this ability in a minister to communicate truth *instructively*. Few need to be informed that this mental characteristic is not the gift of education; or of miracle, but of nature.

What we have entitled *preparation in grace* admits not of the same accuracy in definition. It may consist chiefly of a strong inward movement of the Holy Spirit towards the ministerial work, and of a deep impression of connected truth made on the powers of the soul. This divine inward movement can only be stated as a fact, and not analyzed in its process. The certainty it imparts to the subject who feels it—to him it is a matter of consciousness, to others of testimony. But that impression of truth, divinely made on his susceptibilities, bodies itself forth to other minds in his attempts to teach it to them. Of this we have an emblem in lithography: the impression which the stone is intended to impart, it first receives itself. So is truth first stamped on the minister's susceptibilities; for not till then could he transfer the impression to other minds. This is "a dispensation of the gospel" truth "committed to him." Those original powers by which he was made "apt to teach," quickened into second life by the Spirit of all grace, enable him to lay hold on connected truth with an exhaustless tenacity. Then will he "desire the office of a bishop." It will not be the title of a bishop, or the emolument of a bishop, glittering before the eye of his ambition or cupidity, which will awaken his desire, but the office, the work, the strenuous toil of a minister, for which he will pant. In this state he enters on his work, not as a patient doing on a course of medicine, but believing it to be a less evil than the disease which it may remove, but as the hungry take food, from the cravings of an intense appetite. The thoughts that burn in his heart will move his lips to utterance. His deep and mighty theme supplies his inspiration. He has believed; so that the vision of eternal realities has burst upon him, and therefore he speaks. No arts of casuistry are demanded to determine the question of his call. Excepting in the dark hour of satanic assault, he will understand it. Heaven and earth will understand it. He will not open his mouth in public, without some gospel truth leaping from it! And that truth will glow in the living flame of its fountain. The other element of a divine call is the *concurring voice of the church*. On this we cannot here enlarge, but must only submit a word for candidates for the sacred office. Could I throw myself at their feet I would implore them to take one more solemn and piercing look at the call they have received! Who can survey the manner in which many pulpits are filled, and suppress the apprehension that some other voice than God's has called their occupants? Who that has any just conception of the destined agency of truth, and witnesses the powerless manner in which it often flows from the pulpit, should not deplore the fact as in tears of blood? Who, being about to place himself as a channel of infinite blessings to man, can consent to be so chilling a medium as to congeal the stream of life in its passage through him to furnishing souls? J. DEMPSEY.

MORALS OF BOSTON.

Rev. Mr. Waterston delivered an address on the morals of the city, on Sunday evening, at the Tremont Temple. He stated that there were in the Alms House of this city during the last year, 2,434 paupers, at an expense of \$32,000; and relief had been administered to those out of the Alms House, to the amount of \$18,500. There had been landed here during the past year, 25,000 foreigners, a large portion of whom came from the very dregs of European society.

The lecturer adverted to the criminal statistics of the city. During the past three months the watchmen had taken into custody, 2,412 persons; of this number 696 were females. There had been 166 robberies committed in the same length of time, to the amount of \$9,836. In addition to the arrests by the Watch, the police had made 634 arrests. This would make annually about 9,648 arrests by watchmen, 2,536 by the day police; and robberies to the annual amount of \$40,000. And all this was only the detected crime. What, then, must be the amount of wickedness that escapes unnoticed? What was the cause of this alarming amount of crime? The children were very much exposed in the various parts of the city. A large number of the children of this city never attended school; these associated more or less with abandoned characters, and were influenced by them. It was the neglected child that made the abandoned adult. The exposure of evil—There were in this city 1,500 grog-shops of various kinds, from the splendid saloon to the filthy cellar; there were 300 of these in a single ward. Of the 634 arrests made by the day police, 245 were occasioned by drunkenness. Of the 2,412 arrests by watchmen, 1,284 were caused by drunkenness—and of these 263 were females. In addition to this, the police had been called to about 200 drunken during the last three months to quell drunken riots. The city government had tried to check this; one man had paid nine fines in as many months; but the whole of the fines did not pay the expense of the police to keep the peace in his very neighborhood. Some might refer to the school as a remedy; but what could 270 schools do against 1,500 bar-rooms? what could the 98 churches, which were open one day in seven, do against these bar-rooms, which were open seven days and seven nights. As to other evils, the lecturer said he might mention the enormous amount of licentiousness, and the violation of the Sabbath—which was in itself a great evil, and also a prolific cause of other evils.

He had said at the commencement of his remarks, that cities exerted a great influence. This was emphatically the case with this city. Over 1,000 miles of New England railroad centered here; 1,478 vessels entered this port with

144,110 seamen, yearly—these were avenues for Boston to exert its influence through. How important then was it that this influence should be of the right kind.—Traveller.

From the Northern Christian Advocate.

KNEELING IN PRAYER.

Mr. Editor:—It may be, and doubtless is, thought by many, that it is a matter of no consequence what position we occupy in prayer, provided our hearts are in a proper frame. Hence some stand erect, others sit, while there are others who deem it both a more appropriate and scriptural posture "to kneel before the Lord, their Maker." I desire to offer a few observations in favor of the latter mode of approach to the Lord.

1. It is more becoming; especially when we consider the infinite disparity between God and sinful man. God is infinitely holy, we are "vile, conceived in sin." God is the "King, immortal, invisible," we are but "dust and ashes." If it be proper that the subjects of earthly monarchs, in approaching their majesties, should prostrate themselves, as expressive of their submission and reverence, how much more becoming is it in us, in approaching the Majesty of Heaven?

2. It is more humbling to the pride of our natural hearts. It is not only an expression of humility, but a means of promoting it. A person will be much more likely to cherish humbling views of himself in this posture than when sitting or standing.

3. It is more consistent and congenial with the exercise of prayer. How inconsistent to stand up and say, "we bow upon the *benighted knees of our souls*," while the knees of our bodies are inflexible. Or to say, "we would put our hands upon our mouths, and our mouths in the dust," &c., without any visible sign corresponding with the sentiment expressed?

It is more congenial. A person will be much more likely to enter into the spirit of devotion, while bowed before God, than in any other posture. The eyes are closed to all outward objects; the head is bowed, but the heart is uplifted:—

"The invisible appears in sight,
And God is seen by mortal eyes."

4. It is more scriptural. There are, I believe, but two passages, which speak of standing in prayer, and these are fairly susceptible of such an explanation as will harmonize with the practice of kneeling. The first of these passages is found in Solomon's dedicatory prayer, recorded in Kings, viii. 22. "And Solomon stood before the altar of the Lord, in the presence of all the congregation, and spread forth his hands to heaven." &c. Then follows the dedicatory prayer. But we find at the close of that prayer, ver. 54, that "when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven." So that his "standing" is explained to mean, standing on his knees, or, if he stood at first, he must have fallen upon his knees. It is a little remarkable that the sacred historian is so explicit as to Solomon's posture during this prayer. The other passage is Mark xi. 25. "And when ye stand praying, forgive," &c. Now, if by Solomon's standing before the altar, we are to understand his standing on his knees, as it is explained there, we do no violence to Mark xi. 25, to construe it in the same way; especially, as in every other instance, where the manner is referred to, kneeling or prostration, it is spoken of as the accustomed form. Let us notice some of these instances. The Psalmist says, "O, come let us worship and bow down, let us kneel before the Lord our Maker." We find when Elijah prayed upon Mount Carmel, he cast himself down upon the earth, and put his face between his knees. Daniel knelt upon his knees, three times in a day, and prayed and gave thanks before his God. If we come to the New Testament, the evidence is much more abundant in favor of kneeling. The apostle says, quoting from Isaiah, "As I live, saith the Lord, every knee shall bow to me, and every tongue confess that he is the Lord, &c." This passage refers, unquestionably, to the general judgment, for the apostle adds, "So, then, every one of us, shall give an account of himself to God." But understood in reference to the judgment, the bowing of the knee denotes submission; it is indeed an expression of submission, whether willing or reluctant. In Phil. ii. 10, the apostle speaks of the honor to which Christ is entitled, and says, "every knee shall bow to Jesus, and every tongue confess that he is the Lord," &c. "Bowing the knee," in this connection, is the outward and visible expression of worship, paid to Christ. Speaking of his own exercises, the apostle says, "I bow my knees (in prayer) unto the God and Father of our Lord Jesus Christ," &c. And his practice, as recorded by others, accords with his own statement—Acts x. 36. At the close of his address to the Elders of the Church at Ephesus, it is said, "He knelt down and prayed with them all." Again, when he was about to take leave of the disciples at Tyre, who accompanied him on his way out of the city to the ship, they all "knelt down on the shore and prayed."—Acts xxi. 5.

The conduct of Peter, when about to perform a miracle, agrees with that of Paul. Acts ix. 40: "Peter put them all forth, and knelt down and prayed." Stephen also, (Acts viii. 60) when about to yield his spirit into the hands of Jesus, under a shower of stones, "knelt down," and cried, "Lord, lay not this sin to their charge."

Lastly, we mention the example of our Lord himself. "He fell on his face and prayed." Luke says, chap. xxi. "He knelt down and prayed." Thus we see, both from the Old and New Testament, that "kneeling," or "bowing down," was the uniform practice of kings and prophets, of Christ and apostles, in private and in public, when about to perform a miracle or to give up the ghost. This being the scriptural, and therefore the proper mode, we infer,

1. That the early Methodists were nearer the Scripture standard in one respect, than most other denominations of Christians; for it was their uniform practice to kneel in prayer under all circumstances.

2. In this respect the Methodists, at least a portion of them, have degenerated; especially in regard to public worship. For instead of the Lord their Maker, some may be seen sitting upon their seats, and gazing about the house of God, as if they had no part or lot in the matter.

3. We infer that in this day of improvement and refinement, it becomes ministers and churches to keep to the ancient landmarks, to conform their views and practices to Scripture precepts and examples instead of consulting ancient tradition, worldly prudence, popular opinion, or the Pope.

WM. RIDDY.

P. S. Since writing the above, the cases of the Pharisee and the Publican, have come to mind. "The Pharisee stood and prayed thus with himself," &c. "And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast," &c. Dr. Clarke remarks in reference to the Pharisee, that "he seems not only to have stood by himself, but also to have prayed by himself. And as to the posture of the publican, namely, holding down his head, with his eyes fixed upon the earth, he remarks that it was the very posture that the Jewish Rabbins required of those who prayed to God. So that the Pharisee appears to have forgotten one of his own precepts. While the publican, regarding the Rabbins as divinely authorized teachers, seemed to have conformed to their requirement, as to the manner of his approach to God; but this makes nothing in favor of standing up to pray."

Honsdale, June 18, 1845.

The argument of the writer receives further strength from the fact that the Hebrew word *kneel*, the knee, is derived from *kneel*, to bow or worship, because of the uniform bowing of the knee in those acts.—Ed.

W. R.

For the Herald and Journal.

SOME THINGS TO BE LOOKED AFTER HERE IN BOSTON.

For a number of years past, when we have had some truly able preachers here, men of character and substance have been sometimes converted among us; but almost as often been sought after by other persuasions, to join their churches. Too much success they have met with. This has served to rob us of our pecuniary strength, remarkably, and I have often been surprised at the tameness with which our people have submitted to such "church robbery;" (for I can call it nothing better.)

The corporals that are sent among us undertake to make the uninstructed person believe that our church is not one they will like, and that our ministers are only a "transient" set of men; that a good one will soon go to be replaced by one "you will not like," &c., and such intrigues have had their effect.

Now, Mr. Editor, when I have protested against such unprincipled proceedings, I have been called "too sectarian," sometimes, and it has grieved me to that extent, that I claim to make public complaint of it.

I joined this Methodist Episcopal Church for good reasons: I stay in it for good reasons:—better ones than I could have for joining any other, or for leaving this and joining any other. Did not you have not others? Why are we often told that it is not duty to defend our peculiarly best features? To save those and watch over them, who, going elsewhere, may be less religious and even lost, finally?

MUTUAL LIFE INSURANCE.

The enlightened policy of the present age has given an impulse to institutions of a benevolent character, which is felt throughout the civilized world. A compassionate regard for the misfortunes of men, seems universally to have seized the public mind, and put it into vigorous operation for devising appropriate means of relief. So generally has this sentiment prevailed, and so happy results has it led, that nearly every form of human want and necessity may be supplied or greatly alleviated, through the means now provided for that end. And not only has this great principle of enlarged benevolence manifested itself in enterprises more immediately charitable, but it has also been equally triumphant in those departments which aim to facilitate self-protection, and anticipate the hand of charity.

In this latter class, Life Insurance holds a pre-eminent rank, and commands itself to the careful consideration of every prudent man.—Upon this subject the following just observations, from the pen of the distinguished McCulloch, are found in Brande's Encyclopedia. "Contracts of this kind are of immense importance to society. Every man whose income depends on his own life or exertions, and on whom others are dependent for support, must be sensible of the advantages of arrangements by means of which, at a small sacrifice of immediate comfort, he is enabled effectually to provide against the casualties of life. They are of a totally different nature from gambling. Though nothing can be more uncertain than the continuance of an individual life, yet nothing is more invariable than the duration of life in the mass; consequently, the exact value of Life Assurance can be calculated without any uncertainty whatever, and a man by effecting an insurance, secures to his representatives, against the risk of accident, the advantages they would have from his enjoying his exact proportion of the average duration of life. Such transactions provide against destitution, and tend directly to the accumulation of capital; they will therefore be encouraged and protected in all well governed communities."

"ALL'S FOR THE BEST."

There is a good deal of philosophy in this, but then, like almost every adage, proverb or current phrase, it needs guarding or qualifying. So men are apt to say "Whatever is, is best," quoting from a famous poet, but omitting the residue of the sentiment, which defines the poet's meaning—"By God ordained," &c. It is always most pleasant to look on the bright side of things, but no less ought men practically to exert themselves to improve any condition of life in which they may be placed. All is for the best, but part of the good it is designed to effect may be lost by an indolent contentment with things as they are. The phrase is applicable in its absolute sense only to things entirely beyond our power of control. If a wet day comes to mar some anticipated enjoyment, or a protracted drought when the parched earth seems imploringly to ask for rain, then a man may and should curb his disappointment or allay his fears by submission of confidence taught by the truth that all is for the best.

But in the tangible realities of life—those circumstances which though stubborn may be bent and moulded, and to a considerable extent modified, by man's will—every event is for the best, if a man makes right use of it, and then only. Poverty is for the best if it teaches a man industry, frugality and economy; if he meets it boldly, grapples with it energetically, and employs it for the illustration of the virtues of his own character. Poverty for such a man is best, but that dispensation having wrought its purpose, his importance ceases and the declaration is no longer true. The man may be so changed or so developed that to him competence would be a blessing. And so with many other things—all is for the best if you improve it to the utmost and not otherwise.—N. Y. Spectator.

ROBERT HALL ON POPEY.

Popey, in the ordinary state of its profession, combines the forms of godliness with a total denial of its power. A heap of unceasing ceremonies, adapted to fascinate the imagination and engage the senses—implicit faith in human authority, combined with an utter neglect of Divine teaching—ignorance the most profound, joined to dogmatism the most presumptuous—a vigilant exclusion of biblical knowledge, together with a fatal extinction of free inquiry—present the spectacle of religion lying in state, surrounded with the silent pomp of death. The very absurdities of such a religion render it less accessible to men, whose decided hostility to truth inclines them to view with complacency, whatever obscures its beauty or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, popey presents the most numerous points of contrast to the simple doctrines of the gospel; and just in proportion as it gains ground, the religion of Christ must decline.

On these accounts, though we are far from supposing that popey, were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence that the professors of evangelical piety would be its victims.

Whether popey will ever be permitted, in the unscrutable counsels of heaven, again to darken and overspread the land, is an inquiry in which it is foreign to our province to engage. It is certain, that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost, and of seeing the pretended rights of their church restored in their full splendor. If any thing can realize such an expectation, it is undoubtedly the torpor and indifference of protestants, combined with incredible zeal and activity of papists; and universal observation shows what these are capable of effecting, how often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality.

PERSONAL EFFORTS OF PASTORS.

A pastor's wife addressed a note to one of us, asking us to urge upon ministers the duty and desirableness at this moment of making frequent pastoral visits in the families of their people. She assures us that in congregations where no special evidences are furnished that the Holy Spirit is moving with power, many individuals are seriously impressed with a sense of the value of the soul, and the necessity of seeking its salvation, but they are deterred from making known their feelings.

Besides, it is impossible for a pastor to know the actual state of feeling among his people, unless he seeks them individually, and makes inquiry as to their spiritual condition.

These suggestions are timely and judicious, and we do not doubt they will so commend themselves. There are few, even though their minds may be seriously exercised, who have the moral courage to come to their pastor's house and disclose their feelings to him; who, if he were to visit them, would open their minds freely to him; and we should be glad to know that in our churches the most efficient means are in progress to bring the minds of all men under the influence of personal religious effort. This is a department of labor too much overlooked of late years.—N. Y. Observer.

EVENING HOURS.

What have evening hours done for mechanics who had only ten hours' toil? What in the moral, what in the religious, what in the scientific world? Harkener to these facts! One of the best editors the Westminster Review could ever boast, and one the most brilliant writers of the passing hour, was a cooper in Aberdeen. One of the editors of a London daily journal was a baker in Elgin; perhaps the best reporter on the London Times was a weaver in Edinburgh; the editor of the Edinburgh Witness was a stonemason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff; the late Dr. Milne, of China, was a herd-boy in Rhynia; the principal of the London Missionary Society's College, at Hong Kong, was a soldier at Hunty; and one of the best missionaries that ever went to India was a tailor in Keith. The leading mechanist on the London and Birmingham Railway, with £700 a year was a mechanic in Glasgow; and perhaps the richest iron-founder in England was a working man in Moray. Sir James Clarke, Her Majesty's physician, was a druggist in Banff; James Hume was a sailor; Mr. Macgregor, the member for Glasgow, was a poor boy in Ross-shire; James Wilson, the member for Westbury, was a ploughman in Haddington; and Arthur Anderson, the member for Orkney, earned his bread by the sweat of his brow in the Ultima Thule.—North of Scotland Gazette.

HEBREW POETS.

The sacred poets never contemplated the glories of creation, but with the lively gratitude of sincere worshippers, delighted to witness and to feel the all-pervading mercy of Jehovah. The utterance of their ecstasy at the view of the scene before them was the fervent expression of real emotions. They loved a minute enumeration of its beauties, because it was a moving, animated picture of the glory and benevolence of God; because their souls were moulded by its influence, their hearts were touched with human kindness; they sympathized with the happiness of all animated nature, and rejoiced to stir forth their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the ministers and messengers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at his presence, or flee from his wrath in terror! and the sun and moon hide themselves from the terrible flashing of his armor. What unutterable sublimity do such bold personifications communicate to that chapter in Habakkuk, commencing,

God came from Teman,
The Holy One from Mount Paran.
The mountains saw Thee, and were troubled;
The overflowing of waters passed away;
The deep uttered his voice,
He lifted up his hands on high.
The sun and the moon stood still in their habitation;
In the light of Thine arrows they vanished,
In the brightness of the lightning of Thy spear!
In indignation Thou didst march through the land,
In wrath Thou didst tread the heavens.
North American Review.

A PHYSICAL HINDRANCE TO SPIRITUAL JOY.

"Many of my people,—and especially females,—talk thus to me—I am under continual distress of mind. I can lay hold of no permanent ground of peace. If I seem to get a little it is soon gone again. I am out at sea, without compass or anchor. My heart sinks. My spirit faints. My knees tremble. All is dark above, and all is horror beneath." "And pray what is your mode of life?" "I sit by myself." "In this small room, I suppose, and over your fire?" "A considerable part of my time." "And what time do you go to bed?" "I cannot retire till two or three in the morning, frequently." "And pray what else can you expect from this mode of life, than a relaxed and unstrung system—and, of course, a mind enfeebled, anxious, and disordered?" I understand your case. God seems to have qualified me to understand it, by special dispensations. My natural disposition is gay, volatile, spirited. My nature would never sink. But I have sometimes felt my spirit absorbed in horrible apprehensions, without any assignable natural cause. Perhaps it was necessary I should be suffered to feel this, that I might feel for others; for, certainly no man can have any adequate sympathy with others, who has never thus suffered himself. I can feel for you, therefore, while I tell you that I think the affair with you is chiefly physical. I myself have brought on the same feelings by the same means. I have sat in my study till I have persuaded myself that the ceiling was too low to suffer me to rise and stand upright, and air and exercise alone, could remove the impression from my mind!"—Cecil.

A DISAGREEABLE PILLOW COMPANION.

While our people were loading the beasts the following morning, I lay down on cushions, upon a carpet, under the shade of an old tree, till my drowsy head should be brought. When I rose I heard a hissing noise behind me, and turning round, perceived a large serpent, black as jet, still half concealed in the hollow trunk of the tree, with his head and the fore part of its body coiled up, resting on my pillow, close to the place where my head had left an impression. There is no doubt that the serpent, attracted by the warmth and softness of my cushion, must have remained a considerable time in this attitude quite near me, and that my sudden rising disturbed it and caused its angry hissing. It was about two or three inches thick, and as the natives affirmed, the most venomous species. Thus, we often escape dangers without having the slightest knowledge of their existence.—Puckler Muska's Egypt.

BELIEF NOT CONSTRAINED.

The signs of the Divine presence and agency must be sufficient for conviction, but not for compulsion. The evidences of designs are inexhaustible; but if man chooses to call certain things, which his "knowledge but of yesterday" fails at present to explain, defects, no coercive power restrains him. Proofs of the Divine goodness are lavished around him, but if he is pleased to infer that the conflicting instincts of animals, and animal death, are incompatible with goodness—though forming, in fact, a provision for securing the greatest amount of sentient enjoyment—he is at liberty to do so. The laws of nature are not audibly proclaimed from Sinai; though to the apprehensive mind, every object is a table of stone, written over with the finger of God. Nature is a volume, which is "open night and day," and he that runneth may read. But while to one the very first page is gloriously inscribed with the great name of the Author, to another, every page is a blank; for it is written throughout with sympathetic ink.

LOST TIME.

I threw a bubble to the sea,
A bubble caught it hardly;
Another bubble, I quickly sent,
Successfully the prize to claim:
From wave to wave unchecked it passed,
Till tossed upon the strand at last,
Thus glide unto the unknown shore,
Those golden moments we deplore;
Those moments which, not thrown away,
Might win for us eternal day.

THE BEST IS LEFT.

What if calamities do come: they never take all that we have, and often only take that of which we are better deprived than possessed. Jeremy Taylor once on suffering an utter deprivation of his worldly goods by sequestration, cried out, in the midst of his calamity, "What have they taken? Let me look about me! They have left me sun and moon, fire and water, a loving wife and many friends to pity me, and some to relieve me, and I can still discourse; and unless I list, they have taken away my merry countenance, and my cheerful spirits, and a good conscience, and my cheerful spirits, and a good conscience; all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep, and eat, and drink, and digest. I read and meditate; I walk in my neighbor's pleasant field, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

DEPEND ON YOURSELF.

Most young men consider it a great misfortune to be born poor, or not to have capital enough to establish themselves at their outset in life, in a good business. This is a mistaken notion.—So far from poverty being a misfortune to them, if we may judge from what we every day behold, it is really a blessing; for the chance is more than ten to one against him who starts with plenty of money. Let any one look back twenty years and see who began business at that time with abundant means, and trace them down to the present day; how many of these now boast of wealth and standing! On the contrary, how many have become poor, lost their places in society, and are passed by their own boon companions with a look which plainly says, I know you not!

THE CHRISTIAN MOTHER.

The Christian mother with her child is the loveliest vision that rises out of the troubled waters of our nature. The great master of Christian painting delighted to represent the mother of Christ and her spotless child under every aspect of tender communion; making it the aim of his life to portray the ineffable graces, the meek self-oblivion, the rapture of devoted love, which belong to the Christian mother.

WEDNESDAY, APRIL 12, 1848.

FOREIGN POLICY OF THE NEW FRENCH REPUBLIC.

The greatest anxiety prevails to learn what relations the monarchies of Europe will form with the new Republic of France. They will depend much, of course, on the attitude which France herself assumes towards her neighbors. The new Minister of Foreign Affairs, Lamartine, has announced the foreign policy of the government, in a document of striking significance. Though marked somewhat by the fervor of his poetical style, it is eloquent and nobly elevated in its positions. It is a letter of instructions to the Diplomatic Agents of the French Republic. It declares that—

The French revolution has thus entered its final period. France is a republic. The French republic has no need of being recognized in order to exist. It stands by natural right and national right; it is the will of a great people, who ask no title but from itself. The proclamation of the French republic is not an act of aggression against any form of government in the world. Forms of government have with all people their diversities, as legitimate as diversities of character, of geographical situation, and of intellectual development, physical and moral. Nationalities have, like individuals, different ages. The principles which rule have different phases. Monarchical, aristocratical, constitutional, republican governments, are the expression of those different degrees of the maturity of the genius of nations. They demand more liberty as fast as they feel themselves capable of supporting more; they demand more equality and democracy in proportion as they are inspired by more justice and love for the people. It is a question of time. A people lose themselves in anticipating the hour of this maturity, as they dishonor themselves when they allow its escape. Monarchy and the republic are not, in the eyes of true statesmen, absolute principles engaged in a death struggle—they are things which stand in contrast, and which can live face to face on a mutual understanding and mutual respect. War is not then the principle of the French republic, as by a fatal and glorious necessity it had become in 1792. Between 1792 and 1848 there is half a century. To return after half a century to the principle of 1792, or to the principle of conquest of the empire, would not be to advance but to retrograde with time. The revolution of yesterday is a step in advance, not in error. The world and ourselves alike wish to march to fraternity and peace.

The French republic will not then provoke war against any one. She need not say that she will accept it, if the conditions of war be laid down to the French people. The feeling of the men who govern France at this moment, is this: happy France, if war be declared against her, and if she be thus constrained to increase in power and glory despite of moderation! Terrible responsibility to posterity, if the republic herself declares war, without being provoked to it. In the first case her martial genius, her impatient desire of action, her power accumulated during so many years of peace, would render her invincible at home, reliable abroad, and she would triumph over the second case, she would turn against her the recollection of her conquests, which disaffected nationalities, and she would compromise her first and most universal alliance, the mind of nations and the genius of civilization.

According to these principles, Monsieur, which are the coolly-adopted principles of France—principles which she can present without fear, as without defiance, to her friends and to her enemies—you would do well to ponder over the following declarations.

Then follows a series of positions, one of which upsets the whole settlement of Europe, as provided by the Quintuple treaties of 1815. Switzerland is thus seconded absolutely in her movement of Federal Reform, and Italy in her new projects. Lamartine proceeds—

The treaties of 1815 exist no longer as a right in the eyes of the French republic; however, the territorial limits of these treaties are a fact which it admits as bases and starting points in her relations with other nations.

But if the treaties of 1815 only exist as facts to be modified by common consent, and if the republic declares aloud that she has for right and for mission to arrive regularly and peacefully at these modifications, the good sense, the moderation, the respect for the prudence of the republic exist, and are for Europe a better and more honorable guarantee than the letters of these treaties, so often violated or modified.

The following is outrageously out-spoken. There is an honesty and manliness in it, which must amaze and confound the trained diplomats of Europe, who too generally hold with Talleyrand that language was made as a disguise of one's thoughts.

This we say it openly, if the hour for the reconstruction of some oppressed nationalities in Europe, or elsewhere, appear to us to be announced in the decrees of Providence—if Switzerland, our faithful ally, was constrained or menaced in the movement of growth that she is meeting with, and if we have an additional force to the aggregate of democratic governments—if the independent states of Italy were invaded—if limits or obstacles were imposed upon their internal transformations—if, by force of arms, their right should be disputed of full autonomy, and if among themselves for the consolidation of an Italian country, the French republic would believe herself authorized to arm for the protection of these legitimate movements of the growth and nationality of those people.

This can hardly be considered short of a challenge to Austria, and Italy will doubtless rise erect at it—Lamartine concludes as follows:—

The republic, you see, has at her first step bounded over the era of proscriptions and dictatorships. She is decided never to veil liberty at home, she is equally decided never to veil her democratic principles abroad; she will never permit the hand of any one between the Pacific radius of her liberty and the regard of nations; she proclaims herself the intellectual and cordial ally of all rights, of all progress, of all the legitimate developments of the human mind, and she desires to live on the same principles as her own; she will make no unhand or incendiary propaganda among her neighbors. She knows that there are no durable liberties but those that spring from themselves upon their proper soil. But she will exercise by the light of her ideas, by the spectacle of order and of peace that she hopes to give to the world, the sober and honest proselytism—the proselytism of esteem and of sympathy. It is not war, it is nature. It is not the agitation of Europe, it is the life. It is not to inflame the world; it is to shine from her place upon the horizon of nations—to advance and to guide them at once.

The moral of this movement has thus far certainly been remarkable—few examples in history are more admirable. The prompt energy of the people in the outbreak, their moderation after it, the thorough simplification and renovation of everything in the political system by the provisional rulers, the commanding air of integrity, but calm assurance and self-reliance with which they speak to Europe, and the above uncompromising declaration of brotherhood with struggling Italy and Switzerland, are notable points. A glorious light of hope has dawned on Europe—God grant it may not again be obscured.

THE TOMB OF MR. ADAMS.—A correspondent of the New York Journal of Commerce furnishes the following description of the last resting-place of Mr. Adams:—

The tomb which Mr. Adams caused to be prepared for his mortal remains, is in the ancient burying ground in Quincy, within a few feet of the gate, and to the left of the gate-way. The back part of the tomb is towards the gate-way. This burying ground has been in use upward of two centuries—it is enclosed by a substantial stone wall. The remains of Ex-President John Adams, and his wife, repose beneath the church on the opposite side of the street, near the old burying ground.

The amount of specie in all the banks in the United States, by the last returns, may be stated at about forty millions of dollars, or less than two thirds of the amount in the Bank of England.

SPIRIT OF THE METHODIST PRESS.

Western Christian Advocate—Complaining Spirit—Southern Christian Advocate—China Station—Christian Advocate and Journal—Baltimore Conference—Boundary Question—Northern Christian Advocate—Geneva Evangelist.

The Western Christian Advocate is defending manfully our cause, against a series of most shameful attacks in the Presbyterian papers of the West. Our main hope should be to live down such hostility, but at the same time a little fighting is necessary, also. "Contented for the faith," says St. Jude. A correspondent writes the following good sentiments, appropriate here as well as in the West:—

I am surprised at the croaking in your able paper about the decrease in the Methodist Episcopal Church. Most certainly there is no need of any such thing. What could be expected after such an enormous increase as we had some years ago? We took in, in about two years, nearly four hundred thousand members; and I think the decrease has been as much as we expected, especially as so many are everlastingly moving west. I think instead of croaking, blaming members and preachers, as has been done, to the little gratification of the enemies of Methodism, we have great reason to take courage and go on. I feel as much as ever for Methodism, it is where it may; and I do hope we shall have no more such croaking, but more humiliation and prayer, and the gospel more constantly preached with the Holy Ghost sent down from heaven. Let all bitterness and wrath be done away; let the north and south and east and west fear; for yet, by the grace of God, our holy Methodist will take the world.

The leader of the Southern Christian Advocate is on the China Mission of the Methodist Episcopal Church, South. It says of Shanghai, the locale of the new Mission:—

We are informed by Mr. Smith that its situation is good and salubrious, while its commercial importance can hardly be overrated. Its population is estimated at over two hundred thousand; while that of Sun-keang, the province in which it is situated, is some thirty-five millions! It is the seaport of Nanking and Soochow-foo, cities of great commercial importance and of an incredibly dense population, the latter, moreover, being the metropolis of fashion and literature. In fact, Shanghai is the emporium for the European and American trade in the north of China, and the central provinces of the empire make it their outlet, and Shanghai and Tartary their entrepot. It is an emporium for the important island of Formosa and the province of Fokeen, on the south.

Besides these local advantages, promising so much, under the Divine blessing, to the mission, it affords us great pleasure to learn that the inhabitants of Shanghai are friendly to those who have settled among them. The city was captured by the British troops during the war, but there was no destruction of property or life to any considerable extent; consequently, says Mr. Smith, there is but little exasperation of feeling, or disaffection to the British on that account. We suppose there is less towards the Americans than to the British. "Already," says the intelligent traveler, "have Christian books, like so many of the people of life, been sent to the city, and to Nanking, Soochow, Chin-keang, and other important localities, and excited a desire to know more of the doctrines they reveal. Already 15,500 cases of medical relief have tended to mitigate the sufferings of our fellow beings, and helped to diffuse among the native community a respect for the religion of the benevolent foreigner." There are at present the missionaries of six Protestant Boards in Shanghai—British and American—several of the latter being from the Southern States.

THE CHRISTIAN ADVOCATE AND JOURNAL contains a letter from the Baltimore Conference. It says:—

Nothing of special importance has occurred, except that a very able report on the border affairs, was presented by a committee, and adopted with great unanimity. It will be sent to you by the next issue. Dr. S. A. Roszel, for publication in the Advocate; together with several reports ordered by the Conference to be published. Bishop Jones' closing address, before reading the appointments, was very appropriate, and gave universal satisfaction, not only to the preachers, but to the vast congregation which crowded the galleries, and occupied all the spare room below.

The Conference has selected a very able delegation to the General Conference; and for the very strong and able given to others, we have a right to suppose that they could have furnished more of the same sort, if more had been required.

Respecting the Boundary Question, the letter says:—

With respect to the "boundary," it would naturally be expected that the Baltimore Conference would have been very desirous to maintain the line of division established by the "Plan of Separation." The great length of her Southern line, separating her from the Virginia Conference, with the exciting nature of the questions which have grown out of the case of Bishop Andrew, of which we have heard so much, together with the case at all, but have been supplied by those who had a purpose to answer by it—could not but excite apprehension of successful aggression, if the provisions of the Plan with respect to Conference matters were strictly adhered to. And for a long time it was hoped that these aggressions would be controlled by the General Superintendents of the Southern Church. This hope, however, has wholly failed, and one of the clearest cases of violation of the compact, or of Bishop Casper's will, the deed of Bishop Andrew, has been sanctioned by the Baltimore Conference in person, acting in view of the premises.

Under such circumstances, those who might have been inclined to sustain the plan of separation, as a peace measure, find their ground taken from them. The latitude of interpretation given to the article in the subject of limits and jurisdiction, destroys its whole character as a peace measure, and not only allows but excites and stimulates to war. It is certain that the Baltimore Conference would have strenuously opposed any action of the ensuing General Conference which would unsettle the division line between her and the Virginia Conference, had the line been found a barrier to encroachment upon her territory. But no one can now say where the line is, or where it is yet to be, and where no one can contend for its perpetuation. Our General Conference can fix no boundary which will bind the Southern Church, nor is any one authorized on the part of the New Church to settle a line by treaty or negotiation. Meantime, while the Southern Church invades wherever the hope of success offers temptation, our Bishops restrain all possibility of reprisal by a strict adherence to the compact. This state of things cannot be tolerated; and therefore nothing is left to our General Conference, but to declare the whole "Plan of Separation" unconstitutional, and, therefore, null and void from the beginning. That evil will come of this, no one can doubt; but on the other hand we do not, and shall not, escape the evils of conflict and strife by a contrary course; and if we must maintain the struggle, it is but fair to ask the Baltimore Conference to unite our hand and give us fair play.

This statement, if we understand it, implies that the Baltimore Conference is favorable to the abrogation of the articles of Division. We had received a different impression; if not all, insist on the continuance of that act.

THE NORTHERN CHRISTIAN ADVOCATE reports good progress in its subscription list. The publishing committee say:—

During the four years in which the paper has been under our supervision, it has steadily prospered. The number of subscribers has increased from two thousand and nearly eight hundred, to twelve hundred and nearly two thousand which this establishment originally cost, have been repaid to the Book Room at New York; and we now have on hand funds not less than \$10,000, and we are enabled to look back to the Parent Concern the balance of the two thousand dollars, and still leave enough to carry on this enterprise.

Bro. Rounds rates severely, the Geneva Evangelist. He says:—

Heretofore the editor has positively denied that his was a Methodist paper. In a recent number, however, he comes out openly and declares the Evangelist as an unofficial paper of the Methodist Church. The view of subscribers has increased from two thousand and nearly eight hundred, to twelve hundred and nearly two thousand which this establishment originally cost, have been repaid to the Book Room at New York; and we now have on hand funds not less than \$10,000, and we are enabled to look back to the Parent Concern the balance of the two thousand dollars, and still leave enough to carry on this enterprise.

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ment of the Methodist Episcopal Church is made an actual and absolute despotism.

Now, under circumstances like these, we should feel ourselves recreant to our trust, not to advertise the Church of the facts in the case, that they may not be imposed upon, we suppose they are subscribing for a Methodist periodical, when they are in fact getting one that often aims its arrows at the vitals of the Methodist Episcopal Church.

CORRESPONDENCE.

PROVIDENCE CONFERENCE.

New London, Conn., Wednesday, April 5.

The Providence Conference met this morning in the Methodist Church. Bishop Hedding is present, in apparently good health. He opened the session with the usual devotional exercises and an affecting address, which referred chiefly to the Conference held here forty years ago; the sufferings and triumphs of those days.

Dr. LeVings was introduced. Br. Patten was elected Secretary, and Br. Fox Assistant Secretary.

Brs. Talbot, Daggett, and Harlow, were appointed Stewards.

Brs. Fillmore and Phelps, were appointed a Committee on Memoirs.

Brs. Preston Bennett, of Providence, R. I. (ayman), R. W. Allen, and G. M. Carpenter, Committee on Preachers' Aid Society.

Brs. Upham, Othman, Benton, Bonney, Swinerton, Committee on Missions.

Br. S. Benton, Committee to receive monies contributed, and forward them to the Treasurers of Societies for which they were given.

Brs. Emerson and Butler, Committee on Periodicals.

Brs. Wise, Titus, and Fisk, Committee on S. S. Union.

Considerable conversation was had on the propriety of transferring Zion's Herald to the General Conference. The opinion in favor of it seems to be unanimous. Brs. Allen, Wise, Kent, Wm. Lively, and Bonney, were appointed to consult with the New England Conference on the subject, and attend to such other matters pertaining to the paper as might come before them.

Brs. Stevens, Harlow, Titus, Bonney, and William Lively, were appointed a Committee on Education. Br. Stevens was excused on account of ill health and other business, and Br. S. C. Brown appointed in his place.

Brs. Bradford, Husted, and Richards, Committee on the Bible Cause.

Br. Ely, Committee to receive money for expenses of Delegates to General Conference.

Brs. Allen, Wise, Ely, Committee on Publication of Minutes.

The first and second questions were answered.

THURSDAY, April 6.

Conference opened with religious services by Br. A. Kent.

After some preliminary business, the candidates for admission into full connection were called forward and examined by Bishop Hedding.

The usual questions were proposed and interspersed with most appropriate remarks on the preciousness of evangelical faith; the importance of entire sanctification; and its rapid increase in the church; giving it as his opinion that it is becoming more general, both as a theory and an actual experience among Christians, and urging it on the candidates as the highest object of their desires, both as a preparative for usefulness and for eternal glory.

He remarked on the duty of entire devotedness to the one work to which they are called, and among other things, the importance of faithfulness in pastoral visiting. The reading of sermons was condemned, and extemporary preaching recommended and urged at some length.

The examinations of character being resumed, the following brethren were admitted into full connection, and elected to Deacons' orders: Elihu Grant, Andrew H. Robinson, Geo. Burnham, John B. Gould, Geo. W. Rogers, Thomas Spilsted, Lorenzo Barker, Henry Baylies.

A Committee, appointed yesterday to take into consideration the subject of transferring Zion's Herald to the General Conference, reported in favor of that measure, and the report was unanimously sustained by the Conference.

Abraham M. Osgood was continued on trial.

The remainder of the session was occupied by the examination of the characters of Deacons.

FRIDAY, April 7.

Religious services by Br. J. Lovejoy. The following brethren were elected to Elder's orders: John Lively, Jr., H. W. Houghton, Nahum Tainter, A. P. Park, Richard Donkersley, James Mather, Sidney Dean, F. H. Winchester, John Cooper.

Dixon Stebbins received an effective relation.

Several subjects arose, in the progress of the business, which detained the Conference nearly all the morning; so that the regular business of the session is not, as yet, far advanced.

SATURDAY, April 8.

Conference was opened by Br. J. H. Husted. Samuel Fox and Nathaniel Bemis were elected to elders' orders; several brethren were elected to others as Local Deacons, and one as a Local Elder.

Much business of a miscellaneous character has been done this morning. Arrangements for the Sabbath services have been announced, many churches of our own and other denominations having requested the Conference to supply their pulpits.

M. J. TALBOT, JR.

NEW ENGLAND CONFERENCE.

Worcester, Mass., April 5.

Dear Br. Stevens—At your request I furnish you with a sketch of some of the more important doings of the Conference now in session in this city.

The session commenced at 9 o'clock this morning; but few of the members were absent; Bishop Waugh presided. The Bishop opened the Conference with the usual religious exercises, in which he was assisted by our venerable fathers J. A. Merrill and Bates.

The Bishop's opening address was very appropriate and feeling, and was responded to by many warm tears and hearty amen!

Br. Adams, L. Boyden, and J. Whitman, were re-appointed Secretaries.

Brs. Crandall, Stone, Binney, T. C. Peirce, Porter, Sargeant, Trafton, were appointed a Committee to nominate the usual Conference Committees.

While these brethren were preparing their list, the Conference took up, as most available at the time, the 9th Question—Who are the Superannuated or worn out Preachers?

Brs. H. P. Hall, B. F. Lambord, Moses Palmer, F. Nutting, E. F. Newell, J. Parker, C. Virgin, R. D. Eastbrook, E. Willard, R. Spaulding, E. Kibby, S. A. Cushing, Dexter S. King, Ben. Paine, Amasa Taylor, E. Otis, and E. Mudge, were continued in that relation.

C. W. Ainsworth and F. A. Griswold, were made effective.

A communication from Rufus Spaulding was read, and referred to C. S. Maccreading and J. A. Merrill, as a Committee.

The nominating Committee now reported, and the following Committees were appointed:

On Bible Cause—H. Bronson, W. Gordon, L. Marcy.

On Education—C. K. True, J. A. Merrill, L. Crowl, J. W. Merrill, J. D. Bridge, M. Raymond, R. Allen, J. Cummings, and A. Binney.

Preachers' Aid—W. R. Stone, H. Moulton, W.

Ward, T. C. Peirce, D. S. King, A. Walton, J. Haskell, J. Nutting, J. W. Mowry.

Sabbath Schools—L. Marcy, Z. A. Mudge, T. H. Mudge.

Temperance—M. Trafton, G. W. Bates, A. A. Willets, J. W. Mowry, J. T. Pettie.

Slavery—L. R. Thayer, G. Landon, J. H. Twombly, J. Irons, D. K. Bannister.

Education Society, (To receive monies for)—M. Staple, W. A. Braham, D. Richards.

On Minutes—C. W. Ainsworth and N. E. Cobleigh.

On Benevolent Operations—L. A. Savage, F. Nutting, J. Dennison.

On Peace—C. S. Maccreading, H. E. Hempstead, J. W. Dudson, W. Smith, W. Birdwell.

Ministerial Support—J. W. Lewis, H. V. Degen, J. P. Collyer.

Stewards—W. Gordon, J. Shepard, D. E. Chapin. Periodicals—K. Atkinson.

Memoirs—A. A. Cook.

Missions—D. S. King, T. G. Brown, C. Baker.

On Appropriations for Necessitous Cases—Presiding Elders.

To-morrow being the Annual Fast day in this Commonwealth, the Conference voted to adjourn at 11 o'clock on that day, and spend the remaining hour in religious services, under the direction of father J. A. Merrill. An appropriate sermon to be delivered in the afternoon by Mark Trafton.

Thus closed very pleasantly the session of the first day. And if we may take the brightness of nature out doors (for a lovely day never shone) and the light of good natural faces within, as criteria, we shall have a delightful session.

FRIDAY, April 7.

Our Conference still moves on quite rapidly and harmoniously. Nothing of unusual importance occurred yesterday.

J. A. Adams, J. Cummings, J. C. Ingalls, L. B. Clark and Chester Field, were examined by the Bishop, and admitted into full connection.

The characters of the Deacons were examined and passed. Bro. John Paulson was located, at his own request.

Bro. Mark Trafton, we are told, delivered a most powerful sermon in the P. M., on Ezek. ix., and an equally able speech on slavery in the evening. We were obliged to be out of town, and so lost a treat!

This morning at 9 o'clock, the Conference went into the election of Delegates to the Gen. Conf. At the first ballot, J. D. Bridge, P. Crandall, J. Porter, M. Trafton and M. Raymond were duly elected; and after two or three unsuccessful ballottings, C. Adams was elected by hand vote, as the remaining delegate. W. H. Hatch and A. D. Sargeant were elected by the same process as Reserves.

This afternoon, an interesting Peace meeting was held. Professor A. Walker and others addressed the meeting, and a good impression was made in favor of this cause of Christ and humanity.

The weather is still auspicious, the people of this pleasant little city very hospitable, and the itinerants are having altogether a most delightful Conference. May it so continue!

SATURDAY, April 8.

The most important matter before the Conference this morning, was the interests of education.

In regard to the Wesleyan University, it appeared from the report of the committee, that there were about three thousand dollars due the University on the old pledge, (three thousand dollars)—towards this three thousand dollars they had about five hundred dollars in notes, and a subscription list amounting to some four hundred dollars more, leaving a balance of something over a thousand dollars yet unprovided for.

Bro. Adams Binney, with a liberality truly commendable, offered to take the notes and subscriptions of the hands of the Conference, and give the Conference their full amount in cash for them, provided the Conference would raise the balance of a thousand dollars, and thus square off the whole debt to the University. The Conference accepted the proposition and raised on the spot, in pledges from the preachers, about thirteen hundred dollars, and thus have reached the conclusion of this whole matter, so far as this important provision is concerned.

To show the liberality of Bro. Binney's proposition, which is much more than appears on its face, I would say that the subscription list has been skinned so close that cream and milk are both gone; he offered publicly to the Conference the list of fourteen hundred dollars for four hundred dollars, to whoever would buy it, but he had no bidders. He has given at least, one thousand dollars, but the investment is an excellent one. Would that others of us who have the means, would "go and do likewise." Dr. Olin was present and made a few remarks.

Prof. Dempster made a short, yet pithy address, in relation to the Biblical Institute. It is really astonishing there is not a deeper interest among our people, in relation to this valuable institution—an institution with an endowment of ten thousand dollars—with buildings, &c., worth some six or eight thousand dollars more, and yet all this has not cost the New England Conference the first cent, but has been raised from other sources, through the untiring perseverance of Prof. Dempster—a man who for his unexampled devotion in raising this institution, and his invaluable services in it, has received the enormous salary of six dollars!—no mistake in the printer, dear reader—six dollars and no more—the Professor stated incidentally in his remarks before the Conference. And yet to sustain an institution so wonderfully raised up, so completely adapted to the exigencies of our ministry, opening its doors of free instruction to all our young ministers, some of our large stations have given one or two dollars, some larger, nothing! O, will not the cheeks of our children blush even to burning, when they read the history of our indifference in relation to this noble interest and its self-sacrificing projects!

"Tell it not in Gath, publish it not in the streets of Askelon." Yours truly,

A. A. W.

NOT EXACTLY.

We see that Zion's Herald claims to be "the oldest of Methodist papers;" but the Herald is now only in its twentieth year, while the Advocate and Journal is in its twenty-third. Brother Stevens will have to back out.—Christ. Adv. and Jour.

We seldom back out, brother Editor, because we seldom "go ahead" without "first knowing we are right," as Crockett advised. We have now under our eye the first No. of "Zion's Herald" ever issued, dated January 9th, 1823. It is an old looking affair—in one respect, at least, namely, that the zealous editor's "Address" covers the whole of the first page, and nearly half of the second, and after taking breath, he resumes his story in nearly another half column.

There is a good sermon in it from the good Enoch Mudge—full of hope—"On Zion thy God reigneth!" Several old household names appear among its revival notices, such as Bates, Kilburn, Merrill, Lindsey, Mudge, Bishop Adams, Iveson, Jennison, Hyde, Fillmore, &c. It starts gloriously in this department—more than a column and a half of such good news are given. This paper prospered finely, but it was transferred to New York in a few years, to help on its younger sister, the Christian Advocate; having afforded the necessary aid, it returned home again in about two years, but has ever since been looking with sisterly solicitude, at its ambitious junior of New York. It never, however, supposed before that the latter would push its ambition so far as to claim seniority—all rights of primogeniture belong to the Herald.

THE APRIL No. of our Quarterly has arrived, and afforded us a rich treat. It is embellished by a finely executed portrait of Rev. William Roberts, Superintendent of our Oregon Mission.

Art. I. is a paper of some thirty-seven pages on the operations of the Wesleyan Missionary Society from 1818 to 1846. It is a most interesting article. The financial efforts of the Society, its energetic struggles under enormous debts, and the success of its labors in its principal foreign fields and Ireland, are described minutely, and a picture of Christian liberty and labor presented, which may challenge a parallel in the modern history of the church. This paper will do much good; we hope no Methodist preacher will fail to read it. It is by Dr. Floy.

Art. II. is adapted well to the popular patrons of the Review, but not without interest to our more astute readers. It is entitled the "Mystic Arts in our own Day," and abounds in curious examples of popular superstition, especially the use of the Divining Rod, Amulets, Spells, &c. Some entertaining American examples are given. It is from the pen of Rev. J. T. Crane, of New Jersey.

Art. III. is on Oil Painting. It is replete with interesting views on the fine arts and their prospects in this country. This fine paper is from the pen of President Wentworth, of McKendree College. It is written with a fluent eloquence, and shows a familiarity with the subject quite unusual in this country, except among men devoted, professionally, to the Arts.

Art. IV. is a paper of great interest; though presented as a review of Neander's celebrated Life of Christ, it is really a dissertation, full of learning and fine thought on the various theories of the Life and Mission of Christ. It traces especially, and luminously, the erratic speculations of the Germans on the subject. Much of its information will be new to a great proportion of the readers of the Quarterly, and it will, therefore, be read with proportionate interest. It is by Dr. Schaff, of Mercersburg, Pa.

Art. V. is a brilliant critique on Prescott's Peru. We need only say that it is from the pen of the writer of the former article on Prescott, E. P. Whipple, Esq.

Art. VI. on Sacred Harmony, was evidently written by a musical genius. It has some of the rhapsodies which might be expected in such a case, and also many of those just opinions of the science which a familiar knowledge of it should afford. It is by J. T. Harris.

Art. VII. is a review, by Dr. J. T. Peck, of the book referred to lately, in our columns, entitled, The Philosophy of Christian Perfection. Though on a dry theme, it is exceedingly readable. The Dr. treats the subject with a directness, clearness, courage, and honest common sense, quite unusual with writers on such subjects. If we do not quite concede everything assumed to be proved in the article, we nevertheless finish the reading of it, with a consciousness that the truth is manfully and ably vindicated. From its denominational importance, as well as its real ability, this article will be, to most readers of the Quarterly, the important one of the number.

Art. VIII. Critical Notices. The average ability of the Quarterly is more than maintained in the present No. Drs. Floy,

RECEIVED FOR BIBLICAL INSTITUTE.

From Greenville, R. I.	\$2 17
West Thompson, Conn.	1 00
South Truro, Mass.	3 00
Warehous Point, Conn.	1 45
Danielsonville, Conn.	2 35
Thompsonville, Conn.	2 75
Rev. Wm. H. Richards.	1 00
Norwich Landing, Conn.	2 25
Taunton, Mass.	4 50
Seitico, Conn.	2 00
Wapping, Conn.	2 36
East Hartford, Conn.	2 89
Ketch Mills, Conn.	72
East Glensburgh, Conn.	3 50
Elm St. New Bedford, Mass.	4 00
New London, Conn.	5 82
Mansfield, Conn.	17
Sandwich, Mass.	3 85
Marshallfield, Mass.	2 09
East Cambridge, Mass.	2 35
Boston Church St.	7 00

F. RAND.

THE CHURCHES.

PETERBORO, N. H.—Rev. Rufus Tilton writes, March 3.—During the past month I have spent about three weeks with a small, but very good society, connected with this charge, in Marlboro and Dublin. And I rejoice to say to the friends of Zion, that I have not labored in vain. God has revived his work in a glorious manner. More than twenty have been converted or reclaimed from a backslidden state. The church has been very much revived, and are now united in the work of God. Among the subjects of this revival are some very interesting cases. The largest number are heads of families. This work has been accomplished, by the blessing of God, through the efforts of God's people. Rev. W. Adams, who supplies under the Presiding Elder, has felt a very deep interest, and labored from house to house and in the temple with sinners. In fact, the church have been united and engaged in promoting this work. I will just add, that we gave out our appointments from day to day, and trusted in God in the use of means, and hence the result. We did not call in help from abroad, having only two sermons from our excellent Presiding Elder, Dr. Quincy. During two weeks I preached twenty times, and I thank God I have renewed my strength. Praise the Lord for what he has done.

I would also say that we are having some omens of good in this place. One has recently been reclaimed, and another for prayer last Sabbath evening, and others are serious. Our meetings are more interesting and we are praying for and expecting prosperity. Brethren pray for us.

P. S. Since writing the above the interest has greatly increased in this place. Some have been converted and numbers are seeking the Lord. Our meetings are powerful, and the prospect is good for a general revival. O Lord, carry on thy work.

CHARLESTON, FIRST CHURCH.—Rev. Geo. W. Foster writes.—The church in this place has, by the blessing of God, enjoyed continual prosperity during the past year. We commenced the year with a church somewhat diminished by the formation of a second church, and also embarrassed by some debts of long standing. But, although our numbers were less, we have lost none of our strength, so far as the finances are concerned, but have considerably increased. During the year we have raised more than fifteen hundred dollars for the institutions of the church. Our spiritual state is decidedly encouraging. Some have been converted, and the greatest unanimity of feeling and action pervades the church, and kindness and brotherly love continue. We think it can safely be said, to the praise of God, that it has been a year of great prosperity as any preceding one for many years. The church are ready with open arms, and strong and willing hearts, to receive their minister, whoever he may be, and energetically cooperate with him. May God give this people a rain of righteousness the coming year.

THE PROPERTY QUESTION.

Bro. Stevens.—The probability now is, that the coming General Conference may again refer the subject of a Division of the Book Concern to the Annual Conference. This method of adjusting the difficulties between the Methodist Episcopal Church, and the Church South, has in it this redeeming quality—it will allow all constitutional objections. But, if referred to, will cut off all arrangement with the South. They will then get nothing. There are but few Northern men that will hold up their hands to give the inheritance to an unlawful heir. Nor will they be frightened into a different course by the lies that the South will commence a law-suit. To be sure, they would be glad to avoid a collision of this character. But then, they are as well aware as they can be that the result will only show to the world—as in a recent decision in New York—the justice of their own cause.

No one can suppose, in the present enlightened state of jurisprudence, that any body of jurists or jurors could be found, who would divide the property without the action of the church, when there was a constitutional way to divide by that action. Now the South Revivistic Rites does make provision—express provision—for the division of the property, and for all other contemplated changes, by the joint action of the General and Annual Conferences. If this action should be taken by the two bodies referred to, and constitutional objections be taken, and should decide against division of the property—then, certainly, no law of the Union could take effect from the Northern Church, because the only constitutional authority had decided against it. Should these two bodies determine to divide, why, then, law, too, is at rest on that side of the question, and we must give up.

But if law will not claim it, after constitutional action to the contrary—then it cannot claim it now, because that constitutional action has been had—the joint action of the two bodies deciding against it. I know that we may try the question again. But, in the case now, we are safe, because the united action of the church is against it.

But if it is set up, that we must again try the question, it comes, I do not particularly object to it; but it will be fatal to the South. This would mean, that we must again try the question, and the property will never see the precedence of dividing the property with a succeeding church. This would be inflicting a wound upon the integrity of her own union. I think should not be allowed.

Now, therefore, Bro. S., that the only hope of the South, is to adopt as a basis your plan. This would secure to them their property, without invading the integrity of our own union at the North, and without furnishing a precedent that might ultimately mar even the Church, South, Yours, and C., C.

March 29, 1848.

PREACHERS' AID SOCIETY OF PROVIDENCE CONFERENCE.

At the Annual Meeting of the Providence Conference Preachers' Aid Society, held on the 29th inst., the following persons were elected officers for the ensuing year:

President, James Lewis, Providence.

Vice Presidents, Isaac M. Chisholm, North Providence; Thomas Phillips, Providence; Joseph Smith, Wrentham; Wm. Pierce, Bristol; Ira Smith, Fall River; J. R. Ward, New Bedford; Benjamin Munroe, Taunton; Jonathan Skinner, Eastford; H. H. Hackett, Freetown; Frederick Wood, Fall River; F. W. F. Bently, Norwich; Ezra Pollard, Greenfield; Faxon Nichols, Thompson.

Recording Secretary, Rev. Geo. M. Carpenter.

Treasurer, Jonathan L. Webster.

Managers, Job Andrews, Hezekiah Anthony, V. N. Edwards, Samuel James, W. A. Wardwell, W. L. G. Quinn, James Snow, Wm. Spencer, W. A. Williams, all of Providence.

March 30, 1848.

Religious Summary.

REVIVAL IN ROCHESTER.—A letter from Rev. Schuyler Seager in the Northern Advocate, states that he has received many hundred on probation in his charge; that a large number have been converted; that more than two hundred have been converted up to this date; and the work is still going on gloriously.

SABBATH OBSERVANCE.—The Committee of the Scottish Sabbath Association have transmitted a memorial to the Premier, requesting the close of post-offices on the Sabbath. The memorial states that in 1839, upwards of five thousand clerks in Scotland alone were compelled to break the Sabbath in this way.

WHAT NEXT?—The authorities of the city of Charleston, S. C., have prohibited the sale of the "Discipline of the Methodist Church," because it retains a section of the general discipline of the church which refers to the "Slave Trade," and inquires how it may be "extinguished." And what is perhaps even more startling, the Annual Conference of that State have sanctioned the prohibition of the Charleston Convention, and the restriction of the people of that branch of the Methodist Episcopal Church in the singular position of having an authorized code of discipline which cannot be circulated among its members.—N. Y. Com.

RETURN OF MISSIONARIES.—Mr. and Mrs. Wade, the well known Baptist missionaries in Burma, are about returning to this country. Mr. Wade's eyes are so seriously affected by the climate of India, that he can only be aided by the change of climate. They are expected here early in the spring.

REFORMED DUTCH CHURCH.—The Christian Intelligence relates that unusual attention to the subject of religion is now observed in several congregations of that Church.

ARCHBISHOP OF CANTERBURY.—Dr. Sumner, the Bishop of Exeter, has been nominated to the primacy, that is, he is to be the Archbishop of Canterbury. Dr. Sumner is an unquestionably evangelical divine, who has, in his works, proved that he knows more of religion than most of the great divines of the day. He will be a great triumph to the Low Church, as it will prove a check upon the Tractarian. While we rejoice in this, considering that the church is so much in need of a revival, we are accepting an office which has not the slightest warrant from Scripture, and which, from its worldly revenues, exposes the incumbent to great temptations. Perhaps, however, now this prelate will be as much as he can be, by the aid of his Grace, Dr. Sumner.—Presbyterian.

PLEASANT HILL, O.—The Watchman of the Valley states that a very powerful work of grace is in progress in the Presbyterian Church in this place, (about six miles from Cincinnati), the number of those who profess conversion being nearly one hundred.

THE METHODIST EPISCOPAL CHURCH.—The Rock River Conference of the Methodist Episcopal Church, at their last session, appointed a committee to inquire into the expediency of purchasing the Mormon Temple at Nauvoo, for literary purposes.

The American Bible Society, during the past month, besides books for home use, has sent Bibles to Cuba, Mexico, California and the Sandwich Islands.

Foreign News.

TEN DAYS LATER FROM EUROPE.

The Washington steamer, from Southampton March 21, arrived at New York on Friday last. The intelligence brought in is of the following nature. We therefore devote considerable space to it, to the exclusion of matters of less importance at home. The following is from the telegraph report of the Boston Times, an abstract from English papers.

S. G. Goodrich, of Boston, is a passenger in the Washington, bringing despatches from the republic of France. A dispatch meeting came at Liverpool, on the 20th March, which was considered a failure, on account of the absence of the speakers advertised.

Queen Victoria was safely delivered of a princess on the 18th, Lord Clarendon, lord lieutenant of Ireland, is spoken of as the successor of Lord John Russell.

Lord Phillipps has taken up his permanent residence at Claremont, near London. He has been frequently visited by Messrs. Guizot, Duple and Montebello, the ex-ministers.

ENGLAND.—In the house of commons, before adjourning, a vote of one million four hundred twenty-five thousand three hundred and thirty pounds, to be paid to the French government, which was opposed by Mr. Cobden, who said, "if the rich feared invasion let them pay for it, and the best prevention against it was an increase in the efforts of the poor." The vote was carried finally, after some delay.

London Money Market, Monday Evening March 20th.—In the midst of convulsions which extend all over Europe, the English funds will continue to be depressed, and the market quotations of 1-4 per cent. The private advice from Paris would seem to denote that the present financial crisis of France has hardly commenced much longer, without leading to a general bankruptcy. The extent of the crisis is not yet known, but it is felt that nothing but the most energetic political action, can now avoid the impending crisis. The French government is in a state of great anxiety, and the large manufacturing town of Walouise, the Manchester of France, were amongst those who stepped.

IRELAND.—St. Patrick's Day passed off without any outbreak in Dublin, but the suppression of the meeting of the 20th day before the sailing of the Washington, it was believed, would undoubtedly cause an insurrection. The garison was in arms, and the streets were filled with soldiers. The British troops, who were sent to Dublin to assist in quelling it.

In the country, on St. Patrick's Day, no disturbance of any kind was reported. The troops were not called out. The peace of the city is to be a second time jeopardized by the holding at the North Wall to-morrow of a monster demonstration, which will be held by the French people, and the legislative union. The Conciliation Hall repeller, have resolved to take no part in the monster meeting. John O'Connell will not participate in the meeting.

The monster meeting, and is directly sanctioned by Mr. Smith O'Brien. Subjoined is a copy of the proclamation for the gathering of the Irish people to the North Wall to-morrow.

"Irishmen arise! Every man is to attend the great monster meeting to be held at the North Wall, to-morrow, Monday, the 20th inst., at 12 o'clock, to demand the French people. We the undersigned, merchants, tradesmen and others, of the city of Dublin, addressing a meeting of our fellow citizens for the purpose of addressing the French people, to express our admiration of their heroic conduct, and our satisfaction at the resignation of the republic of France as an European power—also for the purpose of considering what constitutional steps should be taken for the purpose of securing the independence of this country in any emergency to which the present state of European affairs may give rise, and also to adopt a resolution on the necessity for an immediate repeal of the act of the legislative union."

Three thousand names are subscribed to this requisition.

SCOTLAND.—Sunday, midnight.—Our last intelligence from Glasgow reports that a great Government, independent of Napoleon, has been proclaimed in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

FRANCE.—The provisional government of France progresses quietly. They are about establishing a council of finance under the name of the Legislative Assembly. The purpose of regulating the important affairs of the nation. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

ITALY.—The Pope has issued a formal proclamation of the new Roman fundamental Constitution.

SIENNA.—Sicily has obtained the constitution of 1812, and secured the rights of a free Government, independent of Napoleon, has been proclaimed in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

THE REVOLUTION.—On the front of the Palais Royal have been inscribed the words, "Propriete National." The property of the Royal Family found in the Palais, is to be devoted to the national fund. Statues of the King and Princes have been broken down, and on their pedestals have been inscribed words commemorating some exploits of the people. Festes and holidays are to be changed; the forms of prayer, the names of ships, literary and scientific institutions, galleries of art, &c., must all become republican.

"There are strong hopes in life. Strong rushing hours, that do the work of ordinary times." The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

THE FLIGHT OF THE KING.—On the day of the Banquet of the 20th inst., the King of France fled from Paris. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

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French gave the impulse to the movement. Crowds were addressed by the speaker, and the French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

SEVEN O'CLOCK, EVENING.—It is just reported that the rail on the railway have been taken up. Under the date of the 14th, the French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

AT THE OPENING OF THE ASSEMBLY OF THE STATE, the students and the citizens assembled, and presented petitions for reform. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

THE CITY OF PARIS.—The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France. The French people have been proclaimed a Republic in France.

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ly at last in a fishing boat, from which he was transferred to a government steamer, and arrived safe in England, Friday, March 31. The Duke de Nemours, his son, crossed the Channel on Sunday. Guizot arrived at Dover the same day.

Congressional.

THE SENATE was in session today, Saturday, March 26. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

MR. NILES addressed the Senate relative to the finances and examined the whole subject with much care. He spoke at some length in opposition to the establishment of a branch Mint in the city of New York, giving as his opinion that the commercial prosperity, which was so great last year, has declined, and would further decline, and would ultimately compel a resort to a higher tariff, and a tax imposed by way of national debt.

MR. ALBERTON replied, defending the Secretary's estimate. He stated that the House resolved to send a Committee of the Whole, and took up the Indian appropriation bill. After much discussion on sundry items, the committee rose and reported it to the House. The amendments were concurred in by the House, and the bill was passed.

SENATE, Tuesday, March 28.—A bill was reported to establish a military academy. The bill was taken up and discussed by Mr. Phelps of Vermont, who set down the bill to 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

SENATE, Wednesday, March 29.—A bill from the House respecting the improvement of the Hudson and Savannah rivers, and for changing the location of certain light-houses and buoys, was taken up and discussed by Mr. Phelps of Vermont. The bill was passed.

SENATE, Thursday, March 30.—A petition was presented by Mr. Phelps of Vermont, praying for the establishment of a branch Mint in the city of New York. The petition was referred to the Committee on Finance.

SENATE, Friday, March 31.—A petition was presented by Mr. Phelps of Vermont, praying for the establishment of a branch Mint in the city of New York. The petition was referred to the Committee on Finance.

SENATE, Saturday, April 1.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Sunday, April 2.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Monday, April 3.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Tuesday, April 4.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Wednesday, April 5.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Thursday, April 6.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Friday, April 7.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Saturday, April 8.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Sunday, April 9.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Monday, April 10.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Tuesday, April 11.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Wednesday, April 12.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Thursday, April 13.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Friday, April 14.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Saturday, April 15.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Sunday, April 16.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Monday, April 17.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Tuesday, April 18.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Wednesday, April 19.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Thursday, April 20.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Friday, April 21.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

SENATE, Saturday, April 22.—The Senate was in session today. The House of Representatives took up the report on the petition of the citizens of New York, for the establishment of a branch Mint in the city of New York.

BRIGHTON MARKET, Wednesday April 5. At Market 300 Cattle—15 pairs Working Cattle—50 Cows and calves. Beef cattle sold at \$5.50, \$5.65, \$5.80, and a very superior at \$7.00. 200 remain unsold.

Wool: Cattle, at \$2.50, \$2.65, \$2.80, \$3.00, \$3.15, \$3.30, \$3.45, \$3.60, \$3.75, \$3.90, \$4.05, \$4.20, \$4.35, \$4.50, \$4.65, \$4.80, \$4.95, \$5.10, \$5.25, \$5.40, \$5.55, \$5.70, \$5.85, \$6.00, \$6.15, \$6.30, \$6.45, \$6.60, \$6.75, \$6.90, \$7.05, \$7.20, \$7.35, \$7.50, \$7.65, \$7.80, \$7.95, \$8.10, \$8.25, \$8.40, \$8.55, \$8.70, \$8.85, \$9.00, \$9.15, \$9.30, \$9.45, \$9.60, \$9.75, \$9.90, \$10.05, \$10.20, \$10.35, \$10.50, \$10.65, \$10.80, \$10.95, \$11.10, \$11.25, \$11.40, \$11.55, \$11.70, \$11.85, \$12.00, \$12.15, \$12.30, \$12.45, \$12.60, \$12.75, \$12.90, \$13.05, \$13.20, \$13.35, \$13.50, \$13.65, \$13.80, \$13.95, \$14.10, \$14.25, \$14.40, \$14.55, \$14.70, \$14.85, \$15.00, \$15.15, \$15.30, \$15.45, \$15.60, \$15.75, \$15.90, \$16.05, \$16.20, \$16.35, \$16.50, \$16.65, \$16.80, \$16.95, \$17.10, \$17.25, \$17.40, \$17.55, \$17.70, \$17.85, \$18.00, \$18.15, \$18.30, \$18.45, \$18.60, \$18.75, \$18.90, \$19.05, \$19.20, \$19.35, \$19.50, \$19.65, \$19.80, \$19.95, \$20.10, \$20.25, \$20.40, \$20.55, \$20.70, \$20.85, \$21.00, \$21.15, \$21.30, \$21.45, \$21.60, \$21.75, \$21.90, \$22.05, \$22.20, \$22.35, \$22.50, \$22.65, \$22.80, \$22.95, \$23.10, \$23.25, \$23.40, \$23.55, \$23.70, \$23.85, \$24.00, \$24.15, \$24.30, \$24.45, \$24.60, \$24.75, \$24.90, \$25.05, \$25.20, \$25.35, \$25.50, \$25.65, \$25.80, \$25.95, \$26.10, \$26.25, \$26.40, \$26.55, \$26.70, \$26.85, \$27.00, \$27.15, \$27.30, \$27.45, \$27.60, \$27.75, \$27.90, \$28.05, \$28.20, \$28.35, \$28.50, \$28.65, \$28.80, \$28.95, \$29.10, \$29.25, \$29.40, \$29.55, \$29.70, \$29.85, \$30.00, \$30.15, \$30.30, \$30.45, \$30.60, \$30.75, \$30.90, \$31.05, \$31.20, \$31.35, \$31.50, \$31.65, \$31.80, \$31.95, \$32.10, \$32.25, \$32.40, \$32.55, \$32.70, \$32.85, \$33.00, \$33.15, \$33.30, \$33.45, \$33.60, \$33.75, \$33.90, \$34.05, \$34.20, \$34.35, \$34.50, \$34.65, \$34.80, \$34.95, \$35.10, \$35.25, \$35.40, \$35.55, \$35.70, \$35.85, \$36.00, \$36.15, \$36.30, \$36.45, \$36.60, \$36.75, \$36.90, \$37.05, \$37.20, \$37.35, \$37.50, \$37.65, \$37.80, \$37.95, \$38.10, \$38.25, \$38.40, \$38.55, \$38.70, \$38.85, \$39.00, \$39.15, \$39.30, \$39.4

